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drums of the North-American Indians. Instead of the cross, which serves as a handle, we see on the Altai drum a vertical wooden stick, representing a human figure, passing through the centre of the circle, and a horizontal iron chord with rattles. The drum is held by the wooden stick, and not at the intersection of the stick and the iron crossbar.[1] In American drums, which have a single head only, the straps attached to the hollow side, and crossing each other, serve as a handle. These straps frequently form, not a cross, but a number of radii. According to Dr. Finsch's description,[2] the drums of the Samoyed and of the Ob-Ostyak are, like the Altai drums, round in shape, broad-rimmed, covered on one side only, and have a diameter of from 30 cm. to 50 cm.

Drums covered on both sides with hide, like those found among the North-American Indians, together with drums covered on but one side, are used in Siberia only by the Buddhists (for instance, the Buryat), who use them in their divine services. These drums are of a circular form, and have leather handles attached to the outer edge of the rim.

I do not know whether the Koryak word for "drum" (ya'yai) has any other meaning; but the Yukaghir word (ya'lgil) means "lake," that is, the lake into which the shaman dives in order to descend into the kingdom of shades. This is very much like the conception of the Eskimo, the souls of whose shamans descend into the lower world of the deity Sedna. The Yakut and Mongol regard the drum as the shaman's horse, on which he ascends to the spirits in the sky, or descends to those of the lower world.

Incantations.

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The significance of family shamanism will become clearer by a discussion of the festivals of the Koryak. It seems desirable, however, to treat first the magic formulas used by them. In almost every family there is some woman, usually an elderly one, who knows some magic formulas; but in many cases some particular women become known as specialists in the practice of incantations, and in this respect rival the powers of professional shamans.

The belief regarding magic formulas is, that the course of events may be influenced by spoken words, and that the spirits frequently heed them; or that an action related in the text of an incantation will be repeated, adapted to a given case. In this way, diseases are treated, amulets and charms are consecrated, animals that serve as food-supply are attracted, and evil spirits are banished.

All incantations originate from the Creator (Tenanto'mwan). He bequeathed

[1] Potanin (IV, p. 679) calls attention to the similarity of the cruciform figures on the drum to similar figures on the clay cylinders discovered in Italy, and considered to belong to the pre-Etruscan period (Mortillet, Le Signe de la Croix avant le Christianisme: Paris, 1886, pp. 80, 95, 96); but it does not seem to me that the sign of the cross on the drum-handle had in itself any religious or symbolical meaning.

[2] Finsch, p. 550, Plates 45, 47.

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789 [424] them to mankind to help them in their struggle with the kalau. He and his wife Miti′ appear as acting personages in the dramatical narrative which constitutes the contents of the magic formulas. The incantations are passed from generation to generation; but every woman versed in this art regards her formulas as a secret, which, if divulged, would lose its power. A magic formula cannot serve as an object of common use. These women, when performing an incantation, pronounce the formula, and at the same time perform the actions described in it. This is done for a consideration. I know of a woman on the Taigonos Peninsula, whose husband was poor and a good-for-nothing, and who made a living by incantations. "The magic formulas are my reindeer, they feed me," she said to me. A good incantation is worth several cakes of pressed tea, or several packages of tobacco, or a reindeer. When a woman sells an incantation, she must promise that she gives it up entirely, and that the buyer will become the only possessor of its mysterious power.

At first, during my stay among the Koryak, I was unable to record any formulas of incantations. To sell an incantation to a foreigner is considered a sin. It was only after I had lived with them for several months that I was able to record the incantations given below. Formulas 1-3 were told me by Navaqu′t, a Maritime woman from the village of Kuel; and 4 and 5, by Ty′kken, a Reindeer Koryak woman from a camp on the Topolovka River. Before dictating them to me, the women sent out of the house all the Koryak except my interpreter, lest they should make use of the formulas without paying for them.

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1. Incantation for the Protection of a Lonely Traveller against Evil Spirits.

Text.

Tenanto′mwalan ala′ittvoño′ĭ: "Kĭ′miyñin," e′wan "ĭ′čuča kala′ĭña nača′-
(The) Creator began to worry: "Son," says, "likely by the kala carried
ičiñin, ena′nneña yĭ′lqalan kala′ĭña nača′ičiñin." Ele′enu tei′kenin e′lle año′ka.
away will be, solitary sleeping-man by the kala carried away will be." In excrement transformed (him) not susceptible to smell(by the kala).

tañ-i′lqañoi, teñ-ikye′vi.
Well to sleep began (son), well woke up.

Free Translation.

The Creator began to worry, saying, "My son will probably be carried away by a kala; he will be carried away by a kala while he is sleeping alone in the wilderness." Therefore the Creator transformed his son into excrement, for the kala does not like the smell of it. Thus the son of the Creator fell asleep well, and woke up without harm.

In this incantation the belief is characteristic that the son of the Creator (that is, the traveller), charmed in this way, when preparing for the night in

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the wilderness, is actually turned by the Creator into excrement, just as, in the Koryak[1] and Kamchadal[2] tales, Big-Raven's excrement assumes the form of a woman. Something like the same trend of thought, though deviating somewhat from it, is found in connection with similar measures taken in other parts of Siberia for guarding against evil spirits. Among the natives of the Altai, if a person loses all his children, one after another, his new-born child is given as ill-sounding a name as possible: for instance, It-koden ("dog's buttocks"), thus trying to deceive the spirits which kidnap the soul, making them believe that it is really a dog's buttocks.[3] In a similar manner, wishing to convince the spirits that the new-born child is a puppy, the Yakut call the child ɤ't-ohoto'; that is, "dog's child."[4] The Gilyak, on their way home after hunting, call their village Otx-mif ("excrement country"), in the belief that evil spirits will not follow them to such a bad village.[5]

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2. Incantation for charming an Amulet for a Woman.

Text.

Tenanto'mwan alai'tivoñoi e'voñoi: "Ñava'kketı čі'nna qoč tyc'ntyä'n?"
Creator think commenced say commenced: "(For) daughter what (I) shall bring?"

Ye'nnin čo'nnin ña'anen čі'llinin e'lle kama'kata ayo'ka. Nenenke'vin yook.
Procured brought that hung not (by) spirits visited. Caused stop visit.

Free Translation.

The Creator considered, and said, "What shall I bring for my sick daughter?" Then he procured an amulet, brought it to his daughter, and placed it on her in order that the spirits should not visit her. Thus the amulet[6] prevented the visit of spirits.

3. Incantation for the Treatment of Headache.

Text.

Tenanto'mwanınak ena'n čіnі'n lauttta'lgın nenatai'kıñvoqen; ne'lqatqen
(By the) Creator he himself headache commences to make; (he) goes

notai'te nenayo'qenat ñau'gtsat. Quti'ninak aaļ činča'tkmin qoli'ninak pe'kuļ
in the wilderness overtakes two (all alone with wife). One axe holds one woman's knife

činča'tkınin. ı'mtñ ña'čit inala'xtathenat nenanyai'tatqenat. Ñava'kıkin ļe'ut
holds. All those (he) led away brought home. Daughter's head

quti'ninak a'aļa nenaaļa'tkoñvoqen quti'ninak vaļa'ta nenati'npuqen. Miti'
one with axe knocks one (with) knife thrusts. Miti'

[1] Tale 121. [2] Steller, p. 261.
[3] Verbitsky, The Natives of the Altai, p. 86. [4] Trostchansky, p. 55.
[5] L. J. Sternberg, Materials for the Study of the Gilyak Language and Folk-Lore (Publication of the Imperial Academy of Sciences in St. Petersburg, p. 31). *In press.*
[6] Any object given to wear may serve as an amulet in this case, since it becomes a guardian warding off the visits of the kalau by virtue of the incantation.

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ɛnɪ'k čăkɛ'tte nele'qin nɪ'uqin: "qawya'nvat ñava'kɪk." Nɪ'uqin: "ɛna'n činɪ'n
to his sister goes says: "Charm (my) daughter." Says: "He himself
tashe'ñin teɪ'kɪnin ɛna'n činɪ'n nenmeleve'nnin."
pain made he himself let cure."

Nɪyaitɪ'qen, nɪ'uqin: "gɪna'n činɪ'n tashe'ñin geteɪ'kɪli."
Comes home, says: "Thou thyself pain madest."

Ña'čit ala'tkuɬat pane'nak gaɬɬa'lenat. Ǧɪčhathɪčñe'ti neɬɬe'qin. Ǧɪčha'-
Those with axe to the old carried off. To country of goes. In country
cutting place dawn
thɪčñɪk yaya'pel nenayo'qen. Ña'vɪsqat ña'nko va'tkɪn. Mɪ'lut ge'yiɬɬin.
of dawn little house reaches. (A) woman there lives. Hare gave (him).
Ǧanyaɪ'tilin lawtɪka'ɬtičñɪn. Kaɪ'ñan mɪ'lut, le'vut kunme'levenin tethɪ'yɛn
Brought home for head-band. Cries hare, head cures (with) seam
konnomaña'nen a'yikvan ne'lyi hekye'lin nɪme'leu. Ǧeme'leuɬin.
joins closer better became woke up better. Cured.

Free Translation.

The Creator himself caused his daughter to have headache. He went to the wilderness, and overtook a couple, — a kala with his wife. The former had an axe; the latter, a woman's knife. The Creator took the couple and brought them home. Then the kala commenced to knock with his axe the head of Creator's daughter; and the kala's wife began to hack the head of the girl with her knife. Mitĭ', the mother of the latter, went to Creator's sister, and said, "Charm away my daughter's headache." Creator's sister answered, "The Creator himself caused the sickness: let him cure it."

Then the Creator carried back to their old place those who were knocking with the axe, and cutting with the knife, the head of his daughter. After that the Creator went in the direction of the dawn, and when he reached there, he came to a little house in which a woman lived. The woman gave him a hare. The Creator took it home, and of it made a head-band for his daughter. The hare cried out, and in that way cured the girl's head. The seams of the injured skull joined together. Each day she woke up better, until she was entirely cured.

The story contained in this incantation is as follows: Creator (or Big-Raven) went into the wilderness, met a kala with his wife, and took them home. The kala had an axe, and his wife had a woman's knife; and they began to cut the head of Big-Raven's daughter, owing to which she suffered from headaches. Mitĭ' went to Big-Raven's sister to ask her to work a charm over her daughter; but she was a woman shaman, and knew the cause of the girl's illness, and replied that her father himself had caused the illness, and that he should cure her himself. Mitĭ' returned home, and said to her husband, "You yourself have caused the disease." Then he took the two kalau and carried them back to the wilderness.

In order to cure his daughter's wounded head, he went toward sunrise. There he found a little house in which lived a woman. That woman, according to the explanation of the woman from whom this incantation was recorded, was the Sun herself. She gave Creator a hare to cure his daughter. He took the hare home, and tied it around his daughter's head. The hare cried, and cured her head with its crying. The wounds closed up.

It may be remarked here that the hare is an important amulet. It is

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looked upon as a strong animal, hostile to the kalau. In Tale 74 Eme'mqut kills the kalau by throwing a hare's head into their house. During incantations, hare's hair is plaited into the hair of the parts cut; and sometimes parts of the hare — such as its nose, or a part of its ear — are attached to the charm-string. Since the formula speaks of a hare whose cry is to effect the cure, and since in reality the charm is made of a part or parts of a hare, it would seem that these parts serve as substitutes for the whole animal.

4. Incantation for the Cure of Swellings on the Arm.

Text.

Tenanto'mwanen Miti'in kimi'yñin e'wan: 'Menganno'tıtkın.' 'Miti',
Creator's (and) Miti''s son says: 'Arm swells.' 'Miti',
qo'yañ welv-i'san, walva-oča'mñin!' Ganto'len a'ñqan gagetačaña'ñvolen,
fetch raven's coat, raven's staff!' West out sea to look upon began,
galqa'ljen anqatai'netiñ, vā'yuk gayo'len. Ya'xyax qolla milu'tpil koai'ñan.
went to sea-limit, then reached. Gull other little hare cry.
A'ñqan yawa'yte gapa'ñvolen. Esgina'n a'iñak ganapa'ñnolen. 'Tu'yi, če'qāk
Sea great distance (to) dry commenced. They (by) crying (to) dry (the sea) commenced. 'You two, what for
nayava'ñvotkınetık?' E'wan: 'Mu'yi tnu'tıla tnutka'ltısño nayavañ'votkıne'mok.
used are?' Say: 'We for swollen, for bandage on swelling used are.
Mu'yi mitaiñanvotkıne'mok, u'iña anno'tka!' E'wạn: 'Minyai'tatık!' Nenayai'-
We two together cry, not swells!' Says: 'Shall take you two home!' Carried them
tatqenat ña'čit nenaya'vaqenat kimi'yñik tnutka'ltisño. Nenqā'uqin tiñu'tık.
two home these two ones (on) son for bandage of swelling. Stopped swelling.
Esgına'n ai'ñak, tino'tgısñın u'iña amai'ñatka. Am-aiña'nva tiño'tgısñın
They when cry, swelling not increases. All by means of crying swelling
nenmelewe'tıtkın. Geme'leuļin.
improves. Recovered.

Free Translation.

Creator's and Miti''s son said, "My arm is swelling!" Then Creator said to his wife, "Miti', fetch my raven's coat and my raven's staff!" She brought them. Creator dressed himself and went out to the sea, looked upon it, and went to the limit of it. There he met a couple, — a gull and a little hare. Both were crying, and from their cry the tide became lower, and the shore commenced to dry. Creator asked them, "For what are you both used?" They answered, "We are used for swollen men, — for a bandage on swelling. When we both cry together, the swelling ceases." Then Creator said, "I shall take you both home." Then he carried them both home, and used both for a bandage on his son's swelling. From their cry, the swelling ceased to increase. Then, all by means of their crying, the swelling improved, and Creator's son recovered.

When the patient is a woman, the beginning of the incantation is: "Daughter of the Creator and Miti'." The Creator asks Miti' for the coat and staff. The association in the text, of the idea that the crying of the gull and the hare causes the tide to ebb and the swelling to go down, is interesting. The water

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recedes on account of the screaming of the gull and of the hare; and in the same manner the swelling is made to decrease by their screams. Of course, on the bandage or amulet, only parts of the hare or gull are used, such as the hare's hair or the beak of the gull; but these parts are substituted for the whole animal.

5. Incantation for Rheumatism in the Legs.

Text.

Miti'in kımi'yāın nagı'tkata|etqeñ. Vā'yuk Tenanto'mwanen kımi'yāın
Miti"s son (with) legs ill. Then Creator's son
nagıtka'yan. "Ña'vısqat, qre'tgın welv-i'san, walva-oča'mñin." Vā'yuk
legs (ill). "Wife, fetch raven's coat, raven's staff." Then
ganto'len, ei'yen o'miñ ninenčiče'tqin. Vā'yuk či'ñei es·gatgısñe'te, vā'yuk
went out, sky always looked. Then flew to sunrise, then
tın·u'pnäqu venviye'un. Es·ga'tgısñık vā'yuk gayo'len tın·u'pnäqum, gañvo'len
big mountain clearly saw. On the sunrise side then reached big mountain, started
čatapoge'ngık tın·u'pnäquk, vā'yuk gata'pyalen gısgo'|alqak. Ennē'n vä^{a}aye'mkın
(to) ascend big mountain, then came up to (the) very top. One assembly of grasses
nappa'tqen. Vä^{a}a'ykinin o'miñ yalña'gısnə gayıkı'sñılanə, o'miñ čačopatkala'tke.
standing. Of grass all joints with mouths, all chewing.
"Tu'yu če'qāk nayavañvola'knatık?" "Mu'yu gıtkatalo'. Mosgınan ka'lau
"You what for used are?" "We with leg-pain. We kalau
mıtkono'mvonnan." Ña'nen vä^{a}a'yemkın ninepyi'qin, nenanya'ita:qen, me'no
eat." That assembly of grasses pulled out, carried home, where
kı·mi'yāınin gıtka'lgın nanena'ta nenapın·a'n·aqen. O'miñ ka'lau vä^{a}a'ya
son's leg therewith bound. All kalau (by the) grass
ku'nñunenau, o'miñ gıtkalqa'tı|au ka'lau ku'nñunenau. Vā'yuk geme'|eu|in,
eaten, all upon legs coming kalau eaten. Then recovered,
gaɛnqäɛu'lin gıtkata'lık ge'mge-kye'vik ayi'kvan. Geme'|eu|in.
ceased leg suffer at every awakening anew. Recovered.

Free Translation.

Miti"s and Creator's son had pains in his legs. Then Creator said to Miti', "Wife, fetch my raven coat and raven staff." Then Creator went out and always looked up at the sky. Then he flew in the direction of the dawn. Soon he caught sight of a big mountain on the side of sunrise. He reached that mountain, started to ascend it, and finally went to the very top of it. There he found an assembly of Grasses. All their joints had mouths that were always chewing. "For what are you used?" asked, then, Creator. "Our legs pain us," answered the Grasses; "and we eat the kalau that cause the pain."

Creator drew that assembly of Grasses out, carried them home, and bound his son's legs with them. The Grasses ate all kalau that came upon the legs and caused the pain. Then Creator's son ceased to suffer with his legs, at every awakening he felt better, and finally recovered.

[824] It may be remarked, in connection with this formula, that the grass mentioned is a species of *Equisetaceæ*, the joints of which are regarded as mouths that eat kalau. Grass charmed in this manner is tied around the affected part.